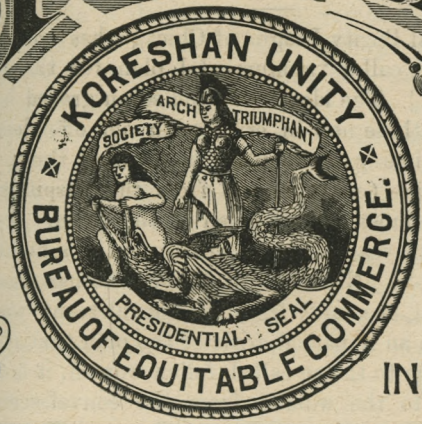
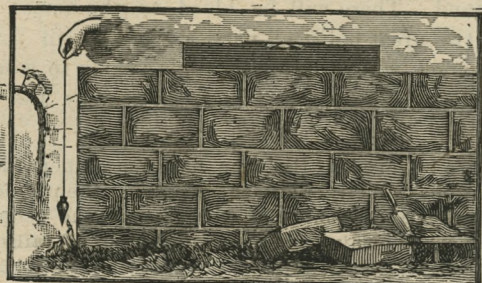


# THE PLOWSHARE AND PRUNING G Hook

INDICATOR OF COMMERCIAL EQUATION.



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KORESH, - - - FOUNDER AND EDITOR.

"Thrice is he arm'd, that hath his quarrel just;  
And he but naked, though lock'd up in steel,  
Whose conscience with injustice is corrupted."

UNDER THE AUSPICES OF VICTORIA GRATIA.

## Analysis of the Omaha Platform.

The Omaha platform is the one generally adopted by the People's party. In considering the question of a revolution in the administration of public affairs, while we know that political pledges given for the purpose of securing votes are generally violated, we must still depend upon the declarations of a party for a knowledge of its principles.

The Democratic and Republican parties have demonstrated themselves to be in favor of monopoly and against the interests of the people. Our present banking system,—a piratical institution originating in Lombard street, and pushed through the Congress of the United States by the combined influence of Lombard and Wall streets,—an instrument of the gold power and of torture and extortion to the masses of the people, was created by the Republican party. It is said that for thirty years we have had, in consequence, a period of unparalleled prosperity. Who makes the iteration? The banker, the millionaire, and the monopolist. Has it been a period of unexampled prosperity to the starving peo-

ple at Pullman, and thousands of others, ground to the depths of poverty and despair through the power of this boasted prosperity? There is no hope for the people from either of the old parties. Is there a better promise from the People's party? And if so, to what extent can we hope for reform? With the question before us, we here offer an analysis of "The Omaha Platform." In our analysis, we begin with the second article in the declaration of principles:—

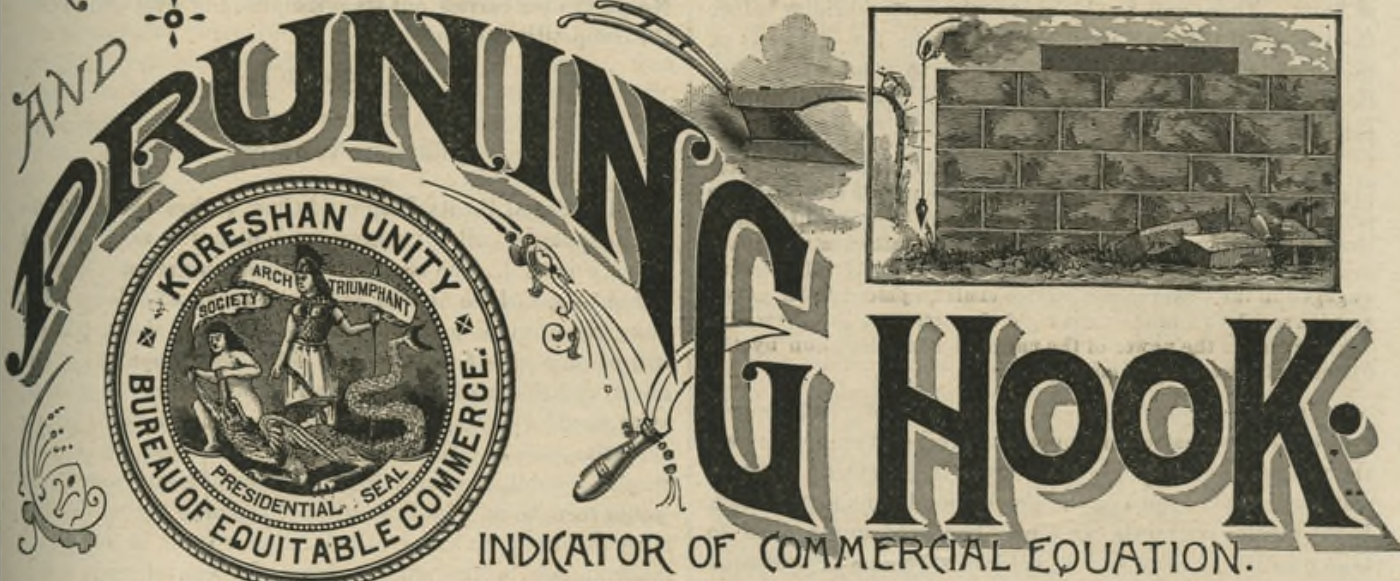
Wealth belongs to him who creates it, and every dollar taken from industry, without an equivalent, is robbery. "If any will not work, neither shall he eat." The interests of rural and civic labor are the same; their enemies are identical.

The questions included in this proposition are these: By what processes shall the transfer of property be made from corporate and individual ownership to the masses which comprise the government? The inference is, that as the laboring masses have created the wealth of the millionaire—which is in his possession, and for which the wealth creators have received no equivalent—it rightfully belongs to the masses whose labor created it; and future legislation by the People's party, to fulfil this principle, cannot be to purchase of corporations and individuals the wealth in their possession. It therefore follows that the wealth of railroads and other great monopolistic corporations, with the accumulations of individuals, shall revert to the people, not by purchase, but by right of legitimate ownership. This corollary is fundamental, conclusive, and logical. What is implied in such a proposition? "War to the knife" between parties in power, backed by the influence of British and American gold, and the party advocating such a revolution. This means that men elected to office, pledged to the principle involved in the proposition, will get into their official positions through blood, for the reason that the parties in power will justify their opposition to a change of administration on the ground that law and order will demand the perpetuity in power of the only friends of good government. Of course, the party of great moral ideas is the only one fit to pilot the Ship of State to the goal of human happiness!

In this second proposition of the Omaha platform, are all the elements of the most bloody revolution. We have not yet come to the question of the justice or injustice of the proposition. We do know this, that at the end of the age—a period now reached, as indicated by every possible sign—there is to come a bloody revolution, and it is a singular



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We believe that the time has come when the railroad corporations will either own the people, or the people must own the railroads; and should the Government (the people) enter upon the work of owning and managing any or all railroads, we should favor an amendment to the Constitution, by which all persons engaged in the Government service shall be placed under a civil service regulation of the most rigid character, so as to prevent the increase of the power of the national administration by the use of such Government employees.

The third proposition is partly sensible, but mainly nonsensical. That the monopolistic corporations will own the people, or the people must own their wealth, is a true statement; the balance of the proposition has no significance. What greater restraints can a man be placed under than to take his oath of office and be subject to penalty for violation of official obligation? This is already done, but it exerts no especial influence toward the protection of the masses. The purpose of the national administration is to execute the will of the people, and should be all powerful. Under the competitive system, this could be accomplished by sending honest men to the Congress of the United States and to our legislatures. Where shall we get them?

#### FINANCE AND CURRENCY.

We demand a national currency, safe, sound, and flexible, issued by the general government only, a full legal tender for all debts, public and private; and that, without the use of banking corporations, a just, equitable, and efficient means of distribution direct to the people, at a tax not to exceed two per cent per annum, be provided, as set forth in the sub treasury plan of the Farmers' Alliance, or a better system.

The principle involved in the second proposition belongs to communism; the one now in consideration, to competition. Why should we demand a flexible currency? Why demand any currency? If "wealth belongs to him who creates it, and every dollar taken from industry without an equivalent is robbery," why not demand an equitable distribution of wealth, and apply legitimate measures for its distribution?

In the third plank, a tax not to exceed two per cent per annum is to be provided. For what? Why should men tax themselves? If the railroads revert to the people, to all the people, and they are held in common, why not the land; and if the people hold the land, why tax themselves on their own land? Men labor for the creation of products. If the results of industry belong to the industrious, why not distribute to the industrious the essentials, comforts, and luxuries of life, holding the surplus in the various storehouses, throughout the country, in railroad and steamboat lines, in coal, iron, gold, silver, and copper, and whatsoever is developed through industry, for human uses?

We demand free and unlimited coinage of silver and gold at the ratio of sixteen to one.

What for? Why place a tariff upon either gold or silver, advocating special legislation in an instrument that pretends to condemn it? Government stamp on gold, waters gold stock eighty per cent, silver even more, and places in the hand of the monopolist the very power against which the people persistently contend. Destroy the stamp on both; make them both worthless, or nearly so, then the labor wasted in the procurement of these two metallic substances will be given to the production of the food, clothing, and shelter so much demanded by the masses. The greatest production with the least expenditure of mental and physical energy,

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If the principles of the Omaha platform should be carried out, the condition of the people will not be improved. No party ever carries out its principles, nor ever will under the competitive system.

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#### Fallen Women.

The Social Purity League of Chicago has adopted what the newspapers call a "monumental plan for the rescue of fallen women." The idea is to build seven graded homes, so as not to mix those new in error with old offenders. Mrs. Lake, the originator of the plan, is reported thus: "There will be pure girls (convalescents from the hospitals) at our home, and the most fallen women of the town. A woman, after months or years with us, will be sent to a home among Christian people. No one will know whether she is a reformed woman, or simply from the convalescent ward." It would seem to an impartial critic of the plan that if this last is an advantage to the so called fallen woman, it is an equal disadvantage to the woman from the convalescent ward. Mrs. Lake further says: "When an inmate is brought to us we will not tell her what house she is going to, but simply say, 'Here is a nice home for you; I think you would like this house.'"

There is a complacency on the part of the projectors of this plan which is, to say the least, irritating to one's sense of logic. The first question which presents itself, upon reading the plan, is, What about the fallen men? Every woman of the outcast class implies many fallen men. How are these men to be reached by reformatory influences? Why does not the Social Purity League take up their case? Where are these men? Why, they are in all ranks of society; in every calling we may find them. We transact business with them daily; they fill our political offices; they teach our children; they edit our papers; they make our laws; they are eloquent at the bar and in the pulpit; they sit on the judge's bench. And the sad thing about their case is that they are ignorant of the fact that they are fallen. They go blindly on with no realization of their true condition. The women of the outcast class know their degradation and suffer in that knowledge, but the men who have been their partners in iniquity are more to be pitied in that they do not know.

And still other questions confront us. Are these socially branded women the only fallen women? What constitutes the fallen state of woman? From what height fallen? Are these women who patronizingly stretch down their hands to their lower sisters, standing on firm ground themselves? When the *Kreutzer Sonata* was written, a shudder ran through a Pharisaical world, because the veil was so rudely torn away, laying naked the inner horrors of that sacred institution, the Home. When, with a marvelous knowledge of human motives and an utterly fearless spirit, Tolstoi hewed to the roots of the question, he was stigmatized as a brute. All the skeletons which for ages we had been carefully covering over with the rubbish of conventionalism, he unearthed and tossed contemptuously into the full glare of the sunlight. And no wonder we shuddered. We had been hiding them from ourselves as well as from others, and how could we bear unmoved the sight of their glistening hideousness? How forcibly did he drive home the truth that that which is sinful without the sanction of man-made laws is equally sinful within that sanction! While Tolstoi was not the original teacher of that truth in this day, yet many heard of it for the first time through his teaching. To many it was a new thought that adultery is possible between those whom the law has declared man and wife,—that there



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is such a thing as legal prostitution, and that millions of so called respectable women are living in such a state.

Whenever a woman allows her procreative functions to be lowered to the indulgence of pleasurable sensation, that woman is fallen. Whenever a man commits himself to a like pleasurable indulgence, that man is fallen. And the world today is peopled with fallen men and women. The branded women are merely the excrescences on the social body, indicating internal disease, the seat of which is deep in the vitals. The only way to rescue a fallen humanity is through the conservation of the life essences, now dissipated in sexual indulgence, and their wise direction through exalted mental channels toward the accomplishment of a radical change in the thoughts of the mass of humanity. As a man thinks, so is he; and not until the thoughts of men and women are purified and exalted above the plane of sensualism, both without and within the marriage relation, will the "social evil" be a thing of the past. But the "Social Purity League" will never accomplish more than call attention to the rottenness of our present social system; and, come to think of it, the existence of that very outcast class which the League would remove accomplishes as much.—*Ella M. Castle.*

#### Love Versus Civic Federation Methods.

If the energy and the time—which of course mean money—devoted to the destruction of the little gamblers of Chicago, by the big ones, under the auspices of the "Civic Federation," had been devoted to the development of an industrial system through which the unemployed of Chicago could have been relieved of their idleness, a great step would have been taken toward the destruction of the gambling system. There is as much gambling today in the stock markets as before the Federation began its crusade, and the operations against the small fry furnish no promise of diminishing the contested evil. There is as much hellishness in Chicago now as when Mr. Stead, the reformer (?), came to the wicked city; and when the Civic Federation has exhausted all its energies, it will be found that "If Christ came to Chicago," the dens of iniquity would be here to greet him. The Christ is not in the Civic Federation.

Love is the fulfilling of the law. We do not approve of the Salvation Army methods, but they are preferable to the methods of the Civic Federation. The thing demanded for this present time is a great, grand, broad, concerted action on the part of social and industrial reformers, toward the establishment of an industrial system for the employment of every man, woman, and child desiring to perform uses,—a system that will provide for the employee the full return and compensation for uses performed. Relieve the idleness of the country by giving employment to all who want to work, remunerating in full for such industry; gambling and other vices would then dissipate like the morning dew. Provide for the equitable distribution of wealth,—the products of industry,—with processes for the perpetuity of such balance, then peace and happiness will reign.

If in a country like the United States, where there is a surplus of all the essentials, comforts, and luxuries of life in the greatest profusion, there is not enough of the paternal element in its government to provide, at least comfortably, for all its subjects, then it is not fit to exist. There is something radically lacking in its constitutional structure, and the time has come for the people to awake to the importance and demands of the occasion.

Industry—the performance of uses—is the purchasing power, and as such is entitled to all it creates. The exchange of labor and its products of one kind for an equal value of labor and its products of another kind, is equitable exchange, is just, and upon such a system of righteousness will the kingdom of divine uses in the earth be established.

#### Woman the Balance of Power.

Neither of the old parties (nor yet the Prohibitionists, nor the Populists, nor any of the new political parties) holds within it the balance of power that will *settle* the burning questions of the hour. None of these parties can give the world the reforms for which it groans and languishes. True, each party brings forth pledge of some good measure that it will institute for the people, but what have they altogether amounted to up to present date? Never before, the world over, have conditions been so grinding and exasperating to the people in general. Never before have the people been so universally wrought up to a sense of their wrongs; and never have they so universally determined to right those wrongs. They work in this and that political party; they form new parties but to no avail; their conditions grow steadily more unbearable. The more aggressive would throw away all restraints, overthrow all government and law, and—well, this is as far as their anarchistic wisdom reaches, for they have no plans as to the future; the majority, however, are held back by their love of peace and peaceful means, hoping to effect reforms through their legitimate channel—the ballot. This is the proper and legal means, the *only* legitimate means this country has provided in its Constitution. So long as the *majority* desire reforms, why do they not elect to have them? Because they cling to this, that, and the other political *party*, and so divide their forces that they never hold the balance of power. It is hard to see *why* men will hang to an old party that has never made a genuine move to reform the conditions of the people, but under whose *regime* they have steadily grown worse! Yet they have hung to the two old parties, and continue to hang; consequently they do not get the balance of power.

There is one element lacking that is essential to give the balance of power to—not the Prohibition Party, nor the Populists—but to a far better and more just reform party than either of these, and that is, the enfranchisement of woman. She will not be tied down to party. She has not been brought up as a personal *votary* to any party, and party will not be so sacred to her as principle and realization of its application. "The best man or woman for the best place" will be her motto. The results of her enfranchisement in New Zealand show that the party that can get up the best platform and put up the best candidates gets her vote irrespective of party. There is another reason why the party of reform cannot get the balance of power without the enfranchisement of woman. The best and nearest perfect human government cannot be established and maintained without the direction of *both* women and men. The affairs of men and women need that the mind and hand of woman as well as the mind and hand of man should administer for the best good of all. This is true from the inherence of femininity as well as masculinity in the race, as any rational mind must admit. Any government that lacks the feminine element lacks one half of what it should have. Look around on the masculine governments of today, glance at those of the past, are they not ill-balanced, one-sided, and more productive of unhappiness than should be or need be?

Anti-suffragists urge that, as the governments of men are so corrupt, if women were equally engaged in them, women would soon become as corrupt as the men. That is just what they would *not* do, and for two good reasons. First, the mind of woman is just as inherently and permanently feminine as the mind of man is masculine. If her thought and life could grow like man's in being associated as *his equal*—not as his hireling—in governmental affairs, it would have grown like his in being associated with him in any other line of work. The minds of men and of women never have been, and never can be, alike. Herein lies the wisdom and good of their equal association in affairs for the common good of human-



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Love is the fulfilling of the law. We do not approve of the Salvation Army methods, but they are preferable to the methods of the Civic Federation. The thing demanded for this present time is a great, grand, broad, concerted action on the part of social and industrial reformers, toward the establishment of an industrial system for the employment of every man, woman, and child desiring to perform uses,—a system that will provide for the employee the full return and compensation for uses performed. Relieve the idleness of the country by giving employment to all who want to work, remunerating in full for such industry; gambling and other vices would then dissipate like the morning dew. Provide for the equitable distribution of wealth,—the products of industry,—with processes for the perpetuity of such balance, then peace and happiness will reign.

If in a country like the United States, where there is a surplus of all the essentials, comforts, and luxuries of life in the greatest profusion, there is not enough of the paternal element in its government to provide, at least comfortably, for all its subjects, then it is not fit to exist. There is something radically lacking in its constitutional structure, and the time has come for the people to awake to the importance and demands of the occasion.

Industry—the performance of uses—is the purchasing power, and as such is entitled to all it creates. The exchange of labor and its products of one kind for an equal value of labor and its products of another kind, is equitable exchange, is just, and upon such a system of righteousness will the kingdom of divine uses in the earth be established.

#### Woman the Balance of Power.

Neither of the old parties (nor yet the Prohibitionists, nor the Populists, nor any of the new political parties) holds within it the balance of power that will settle the burning questions of the hour. None of these parties can give the world the reforms for which it groans and languishes. True, each party brings forth pledge of some good measure that it will institute for the people, but what have they altogether amounted to up to present date? Never before, the world over, have conditions been so grinding and exasperating to the people in general. Never before have the people been so universally wrought up to a sense of their wrongs; and never have they so universally determined to right those wrongs. They work in this and that political party; they form new parties but to no avail; their conditions grow steadily more unbearable. The more aggressive would throw away all restraints, overthrow all government and law, and—well, this is as far as their anarchistic wisdom reaches, for they have no plans as to the future; the majority, however, are held back by their love of peace and peaceful means, hoping to effect reforms through their legitimate channel—the ballot. This is the proper and legal means, the *only* legitimate means this country has provided in its Constitution. So long as the *majority* desire reforms, why do they not elect to have them? Because they cling to this, that, and the other political *party*, and so divide their forces that they never hold the balance of power. It is hard to see *why* men will hang to an old party that has never made a genuine move to reform the conditions of the people, but under whose *regime* they have steadily grown worse! Yet they have hung to the two old parties, and continue to hang; consequently they do not get the balance of power.

There is one element lacking that is essential to give the balance of power to—not the Prohibition Party, nor the Populists—but to a far better and more just reform party than either of these, and that is, the enfranchisement of woman. She will not be tied down to party. She has not been brought up as a personal *votary* to any party, and party will not be so sacred to her as principle and realization of its application. "The best man or woman for the best place" will be her motto. The results of her enfranchisement in New Zealand show that the party that can get up the best platform and put up the best candidates gets her vote irrespective of party. There is another reason why the party of reform cannot get the balance of power without the enfranchisement of woman. The best and nearest perfect human government cannot be established and maintained without the direction of *both* women and men. The affairs of men and women need that the mind and hand of woman as well as the mind and hand of man should administer for the best good of all. This is true from the inherence of femininity as well as masculinity in the race, as any rational mind must admit. Any government that lacks the feminine element lacks one half of what it should have. Look around on the masculine governments of today, glance at those of the past, are they not ill-balanced, one-sided, and more productive of unhappiness than should be or need be?

Anti-suffragists urge that, as the governments of men are so corrupt, if women were equally engaged in them, women would soon become as corrupt as the men. That is just what they would *not* do, and for two good reasons. First, the mind of woman is just as inherently and permanently feminine as the mind of man is masculine. If her thought and life could grow like man's in being associated as *his equal*—not as his hireling—in governmental affairs, it would have grown like his in being associated with him in any other line of work. The minds of men and of women never have been, and never can be, alike. Herein lies the wisdom and good of their equal association in affairs for the common good of human-



ity. The mind of the natural man is the natural intellectual leader; the mind of woman, the natural affectional leader, the leader in good deeds. Man represents the natural intellect; woman, the *will* to carry into practical application what the intellect directs. This is not implying that woman has no intellect, but rather the motive or active half that brings the good of intelligence into the daily life of humanity. It is this element that is so lacking in all human governments. Good measures are planned, but before they can reach the people they are perverted or changed till they have no good results. Governments have a good deal of the theory of good will, but they woefully lack in the *will* to carry it to execution through every opposition of selfishness and greed. This is the force that they need and that woman could supply. That she *would* supply it, we do not need proof. A look around at the labors—for the relief and upliftment of humanity—that she has voluntarily undertaken without any national demand upon her, without any national praise or reward, is sufficient for one to judge what lines of effort she would pursue with the ballot in her hand, and the demand of the people going up from all sides for equalization and justice in national legislation and administration. If woman can invent and carry out so many means of relief and upliftment for humanity through her own unaided and unauthorized efforts, prompted solely by her sympathy and helpfulness, what a power might she not be for good to a nation with the recognized and respected right to equal voice in the affairs of the nation? With the desire to benefit the people in her heart, how could woman pervert her rights and duties in governmental affairs to selfish ends?

The other reason why woman would not support a corrupt government is this:—The women who are most interested in attaining the ballot are in general women who are interested in the government of the country; they want a good government, both wise and well administered, and they will cast their ballots toward such attainment irrespective of party lines. They are the women of thought and character from all stations of life. Neither the dull nor the frivolous seem to care whether they have the franchise or not, and probably would only exercise it according to the advice or persuasion of some other party, the same as their mental peers of the other sex do now. This is a result that is unavoidable if the franchise is given to either sex with only age, sex, and residence qualification. This is a fault that can only be remedied by making other qualifications necessary. But the majority of the women voters who will constitute the volume and impetus of the whole movement, and who will constitute the balance of power in the party they organize or join, will be live, progressive women who are heartsick of the dillydallying and the red tape of existing man-made institutions. (Any one who would not have been exasperated with the movements of the Tariff Congress must have the patience of Job, and no sense at all!)

There are abuses in the social, secular, and religious world crying for reform, and many measures are being advocated for the relief of each. Some of these measures may afford a crumb of comfort for a passing moment, but abuses must cry in vain for permanent relief and adjustment *so long as men wrongfully debar one half of the citizens from any voice in public affairs*. The nation needs the brain of woman as well as the heart of woman to aid man in establishing a government that will be for the good of the people; a government that will serve while it directs; that all will honor and obey; one above the reproach of even the anarchist.

When intelligent, noble-hearted women of refinement, culture, and often of wealth, are impelled to step forward from their accustomed lines of life and devote time, thought, and endeavor to win the right to a voice in the regulation of public affairs, in order that those affairs may be more justly and righteously administered and relief be brought to thou-

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### Railways Rightfully Belong to the People.

#### Unjust Discriminations the Fruitage of Corporate and Private Ownership.

If a three cent railway rate can be made to pay dividends on a capitalization of four times the actual capital invested, besides the amounts now expended in salaries to high officials, private palace cars, legislative and campaign fund contributions, etc., could not one half a cent per mile easily be made if the Government should run the roads for the benefit of the people at actual cost, at the same time paying the employees of the roads better wages, and working them reasonable hours?—*The People*.

If the above suggestions were good to be placed before the people in 1891, they are equally good in 1894, and will continue to be proper subjects for consideration until reformation results—until the masses of the people shall have opened their eyes to the necessity of restoring to the national body the privileges and prerogatives usurped by the few.

A railroad company will carry a man from New York to San Francisco for \$80. It will carry a hog weighing the same, for \$6, and a congressman for nothing. The advantage in favor of being a hog is \$74, and the advantage of being a congressman, \$80. When it comes to a show-down between the people, swine, and average congressmen, the people are not in it.

The above was found on the person of a prisoner at the city jail last week.—*Kansas Commoner*.

We are not informed of the nature of the trespass that placed this man behind the bars, but it is not unlikely he had in a small way followed the lead of the respectable and influential, and possessing but the power to rob a man or two, was pounced upon by a law whose virtue is outraged by the pettiness of the aping! O Brothers, do not these discriminations grow monotonous—the law ever cuffing the little rogue, and patting the big one on the back? the railway transference ever acceding the discrepancy to the favor of the hogs?

If a carload of hogs were shipped across the continent, they would not charge more than \$600 for the car, which would amount to about \$4.62 for each hog. The companies are charging from \$150 to \$600 per car for transcontinental freight. It costs them no more to pull a carload of hogs than it does to move a carload of any other kind of freight. If one hundred and thirty hogs were taken for \$150, it would cost for each hog only \$1.16 for the trip. If one hundred hogs only are shipped in each car, it would cost for each hog only \$1.50; and if sixty hogs are shipped to the car, each hog would cost but \$2.50. Hogs have to be loaded and unloaded once every thirty-six hours or oftener, and cost more to move than passengers, who load and unload themselves.

Counting the cost of a passenger coach at \$2,500, and interest at six per cent, for one seat, the interest on one of the sixty seats in a coach, for one day, would amount to about two thirds of a cent. Counting the cost of the coach at \$5,000, the interest at 6 per cent, for one seat, for one day, would amount to one and one third cents; at a cost of \$10,000, the interest would be 2½ cents; at \$20,000, the interest would be for one seat, one day, 5½ cents; and for seven days, or the trip across the continent, 37½ cents. It would cost as much or more than that to handle each hog on a seven day trip. This shows that the passenger can be carried in a palace coach for what it costs to haul and handle each hog. The hog is only charged \$1.16 for crossing this great American continent, while the passenger is charged \$151.50. From this it would seem that the hog is a favored and superior being, and really controls the country; but the politicians tell us that the passengers can vote, and control this country, and that the hog is only an animal, and having no vote has no voice in the matter.

How long are the passengers going to pay one hundred and thirty times the price of a hog's passage when they know that two passengers can be hauled for what it costs to haul and handle one hog? If the hogs did the voting in America, we could not be surprised at their taking advantage of their numerical power; but why a human should continue to pay two hundred prices, and let hogs go for so little, is more than a stranger can understand.

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The Atlanta Constitution embodies in an editorial, a report issued by the federal interstate commerce commission on the relative difference in passenger and freight rates between countries managing their own railways and those operated by corporate bodies. This editorial claims that the United States' ownership of this most important means of transit, would necessitate the employment of two million additional employees, and *naively* asks, "What chance for a free ballot and a fair count when the Government scatters two million new officeholders and employees over the continent?" Perhaps the method of the Constitution in deciding upon this additional number is a little reckless; but if it be two million, all the better, and could the change in Government's method of tampering with the ballot produce more of wrong and suffering than are at present experienced? Railroad magnates control the votes and largely manage the Government of today. Such powers are the government of the day, and the Atlanta Constitution brooks it with placidity.

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Doubts are expressed concerning the ability of the Government to manage a railway system. Government has succeeded in giving us a satisfactory postal service, and is constantly improving the same; and to the added, and with some people, the crowning drawback, that many railroad lines have failed to reimburse, we would answer that if a loss is to accrue from giving to the people of any section the advantage of railway transit, that loss should be met by the Government and not by individuals who, in their bankruptcy, must of necessity involve many in discomfort if not in actual suffering, while the pretense of failure which feathers the nests of rascals and robs hard-working fathers of the means of sustaining and educating their families, could no longer obtain.

Yea, give us the government ownership which shall rescue us from unjust discriminations, from stock disseminated among the poor as an add to their poverty; from the starvation wage rate; from the exorbitant transit rate; from the inevitable strike and its consequence of obstructed traffic and extended suffering!—A. T. Potter.

#### The Military Spirit.

B. O. Flower, the editor of the *Arena*, writes a strong paper in the October number, on the increase of the military spirit in the United States.

On the question of militarism Mr. Flower is a Quaker, and he would like to see in our American democracy a resort to arbitration and reason for the settlement of all domestic and foreign troubles. He believes with Hosea Biglow, "As for war, I call it murder;" and he views the increase of militarism in our schools, and the multiplication of armories in our cities as a discouraging sign that there still lurk depths of barbarism beneath the drama of civilization even in America, and that, as St. Beuve pointed out, we are but twenty-four hours from savagery and carnage. It is an interesting paper.

#### Jay Cooke.

Through the ubiquitous newspaper reporter, the above well-known character, in war times, is posing as one of the principal saviors of the country. Thanks to his efforts, through popular loans, over \$2,000,000,000 worth of Government paper was put into circulation to take the place of those traitors—gold and silver—which, as they always do when not needed, fled the country as soon as war was declared. These loans were in small denominations and, while bearing a low rate of interest, were designed to, and did, circulate freely as money in the commercial transactions of the country, causing phenomenal prosperity, as did—according to Sir Archibald Alison—the similar money issued by England, which effected the destruction of Napoleon in 1825, and which circulated for twenty years. In fact, the country had no other money than these bonds, and the less than \$400,000,000 in treasury notes, known as greenbacks, which, being intended expressly for money, bore no interest. But these bonds being scattered among, and owned by, the people—paying to the people what interest they did pay—were not popular among bankers, who wished them funded into bonds of larger denominations, stripped of the money features these possessed, so that they only, or mainly, could enjoy the usury on them, and could make them the base of their banking system. To this end a banking scheme was gotten up at the instigation of, if not directly by, bankers.

If Mr. Cooke's financial connection with the country had ceased before he, according to his own statements—if we may believe newspaper reports—saddled this monster system of extortion, our national banks, upon the country, his chances of being reckoned, by posterity, among the saviors of the country would be much greater than they are now. He says that Secretary Chase—under the pressure brought upon him by the bankers—had become very anxious that our system of national banks should be established. At first he himself was opposed to it, and not a dozen congressmen favored it. He took Chase's scheme, and himself and brother revised it; as he said, "sitting up late at night," but as I would say, plotting by night to bring great calamity upon the country. His brother, who was an excellent writer, then prepared articles advocating its passage by Congress; these were published as editorials in all the numerous papers in which the Government advertised its loans. Soon every congressman was flooded with letters from his constituents urging him to vote for the scheme, and immediately the iniquity was enacted into law. Within an hour, as he affirms, the cunning worker of the scheme, to reap his share of the harvest, had the First National Bank of Philadelphia organized in working order. While his European complications and the demonetization of silver caused his failure,—with that of hundreds of thousands of others,—the banks brought him through all right, and he is now a multi-millionaire.

Right reason will never agree to reckon such men saviors of the country, however amiable, reliable, and really excellent they may be in many respects. Out of their apparent great successes have come the overwhelming calamities of the present. Report says that Mr. Chase, before his death, came to see in its true light, and deeply regret, his part in the damnable transaction, but evidently not so Mr. Cooke. Mr. Chase did not look back at his acts through millions of dollars, accumulated by means of the great iniquity. It is an old and true saying that "no man can see the right through a dollar."—O. F. L.

The money power is the enemy of the laboring masses. Without money there could be no money power. The destruction of the money power is the essential demand of the age. The money power can be destroyed by destroying the necessity for its use, and this could be done by the equitable distribution of the products of industry.



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If Mr. Cooke's financial connection with the country had ceased before he, according to his own statements—if we may believe newspaper reports—saddled this monster system of extortion, our national banks, upon the country, his chances of being reckoned, by posterity, among the saviors of the country would be much greater than they are now. He says that Secretary Chase—under the pressure brought upon him by the bankers—had become very anxious that our system of national banks should be established. At first he himself was opposed to it, and not a dozen congressmen favored it. He took Chase's scheme, and himself and brother revised it; as he said, "sitting up late at night," but as I would say, plotting by night to bring great calamity upon the country. His brother, who was an excellent writer, then prepared articles advocating its passage by Congress; these were published as editorials in all the numerous papers in which the Government advertised its loans. Soon every congressman was flooded with letters from his constituents urging him to vote for the scheme, and immediately the iniquity was enacted into law. Within an hour, as he affirms, the cunning worker of the scheme, to reap his share of the harvest, had the First National Bank of Philadelphia organized in working order. While his European complications and the demonetization of silver caused his failure,—with that of hundreds of thousands of others,—the banks brought him through all right, and he is now a multi-millionaire.

Right reason will never agree to reckon such men saviors of the country, however amiable, reliable, and really excellent they may be in many respects. Out of their apparent great successes have come the overwhelming calamities of the present. Report says that Mr. Chase, before his death, came to see in its true light, and deeply regret, his part in the damnable transaction, but evidently not so Mr. Cooke. Mr. Chase did not look back at his acts through millions of dollars, accumulated by means of the great iniquity. It is an old and true saying that "no man can see the right through a dollar."—O. F. L.

The money power is the enemy of the laboring masses. Without money there could be no money power. The destruction of the money power is the essential demand of the age. The money power can be destroyed by destroying the necessity for its use, and this could be done by the equitable distribution of the products of industry.



## Denouncers of Denunciation.

## The World Should Not Refuse Its Own Medicine.

We hear strictures regarding the denunciatory attitude of THE PLOWSHARE AND PRUNING HOOK, and look about us to discover if we are monopolists in the field of rebuke. We conclude we are—we monopolize one line, and are pitted against a world which monopolizes the antithetical line.

True, the denizens of the world are not all active at the same time, and as to topics, they are as various as the diversity of interest; while the tone employed, the pitch, the intensity, and the duration are dominated by policy. If Mr. A is pitted against Mr. B for gubernatorial honors, or anything greater or less in the gift of a people who must be biased to the winner, Mr. A's friends possess themselves of the incontrovertible proof of Mr. B's ineligibility, and the communication thereof is tempered solely with a view to effectiveness; and Mr. B's friends make generous return of the compliments of the season upon like restrictive basis, while every four years, from the pot political ascends the steam from the climax of defamatory abuse, which is the quintessence of competitive denunciation. Every day, in our courts of law, legal advocates are pouring forth volumes of forensic vituperation; our pulpits are a-howl with invective upon the Devil and all his works; traffic, in the breath which does not belittle his neighbor's wares, extols his own as beyond those of all compeers, which latter is but denunciation polite. Doctors and professors of all sorts join in the verbal outgrowth of our social condition, while the classes unmentioned may be sandwiched in as plying the tongue upon topics heterogeneous.

The pestle and mortar of this condition is competitism and need. These two,—the one the natural following of the other,—having broken men's unity of interests, leave each warring upon the other, each preying upon the other, each perceiving the interests which on all sides oppose his own, to be things of evil.

So was it nearly two thousand years ago, when He, the impartial one, denounced even to scourging.

Following in the steps of Him who will free the world from this hot-bed of incongruous clamor—competitism—we dare speak out, and let writhe who will.—*A. T. Potter.*

## Does Woman Rule?

Cardinal Gibbons has seen fit to let the world know what he thinks of the woman movement. The Cardinal says that woman is the power behind the throne, and that as it is, she now rules the world. The woman has not found it out.

Why the necessity of the polyglot petition, if woman rules the world? Does the ruler come supplicating?

Woman bitterly realizes that she does not rule the world, when her husband comes home drunk, his manhood drowned in liquor sold through the consent of those who do rule the world; when the mother sees her son sunk in vice and shame through temptation that should not be allowed to exist, she understands that there is a place where her influence does not reach. Think you that woman would tolerate legalized gambling and legalized prostitution? If woman ruled, would the double standard of morals be allowed to exist? Would that which is black in the woman be shaded into gray in man? Woman's influence for good is oftentimes great, but he has poor faith in the nobility of womanhood who says that it is as great as it would be if she had the power to demand those things which she considers make for righteousness.

The womanhood of today is not what it was yesterday—and may it be better and nobler to-morrow than it is today. Let the mothers, sisters, and daughters take their place as man's equal in the world—make them independent and give to them equal privileges—and with the newer and larger responsibilities of life, woman will not only make herself more truly a good woman, but she will also help her brother to become more worthy of the name of man.—*Champion of Progress.*

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Heartless greed is sure to bring heartless need.

Culture polishes and varnishes greed, but makes it no less coldly cruel.

As Congress possesses a great mind, it takes a long time and a good deal of boodle to get it made up.

What is the price of virtue? There are no quotations;—none in the market.

There are some things that money cannot buy, but very few Christians (?) act as though they believed it.

Dame Fashion is a fool and everybody knows it; still everybody follows in her train. Ergo, everybody is a fool.

"Christian sentiment is growing." Yes; it is growing in the love of money and the lust of power.

Why do not reformers get some higher ideal of woman than her possibilities of motherhood? It is no great glory to have brought into the world a lot of male bipeds that take to whiskey and tobacco as a duck does to water, and whose great ambition is to indulge in lust at the expense of the sex that bore them.—*J. S. Sargent.*

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### They Love the Workingman?

This year is no exception in politics. As usual before election, the old parties are tearing their hair, and tumbling over each other in their endeavor to show how much they love and how they have protected the workingman. This is the time that the laborer is the "honest son of toil," the "intelligent workingman," the "sober, industrious producer," and everything commendable. Nothing is too good for him. And then, too, he has such good friends just now;—Upham, the "workingman's friend," Spooner, the "great friend of the American laborer," Peck, the "friend of the masses." Oh how these men love the workingman just before election! During the rest of the year their love assumes another form, and ten out of every twelve months are spent in denouncing every progressive move made by the toilers. They are anarchists, socialists, enemies of law, everything but decent men. Unions are denounced as unlawful; men that are unwilling to submit to oppression are shot down by the militia; free speech is denied. Spooner puts in time drafting injunction orders for judges; Upham uses despicable methods in the treatment of his employees, and Peck, the roster rooster, figures on deals to beat the state. But, presto, change! election is near at hand, the sinner is coming out in the garb of the saint and posing as a great friend of the people.

Workingmen have seen all this before and have been fooled by it, too, but the chances of being fooled again are not very promising to the old parties. The masses have been voting the old party tickets till they have voted themselves in debt; they have voted the old party tickets till they have voted themselves out of work; they have voted for the old parties till the tramp of a million men is heard crossing the country in search of employment; they have voted for the old parties till the currency has been contracted so that to pay their debts, double the former amount of labor is required; they have voted the old party ticket till panics, failures, and starvation have deluged the land; till mortgages have enormously increased; till ninety-one per cent of the people own only twenty-nine per cent of the wealth, and nine per cent own seventy-one per cent of the wealth. They have voted for the Republicans and Democrats till the public land has been squandered, and monopolies and trusts have been built up and are now sucking the life blood out of the nation.

Yes, they have truly been kind to the old parties and given them votes, year after year, but despite the alleged love of these parties for the masses, the condition of the laborer has grown worse, and yet campaign orators come around this year with the same worn-out tune about their undying love for the toiler.

Their song will be in vain this year. Workingmen have been reading and thinking, and as a result all over the land trades unions and workingmen in general are denouncing the corruption and misrule of Democrats and Republicans alike, and are flocking to the party of the people.—*Labor Advocate*.



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In the tropics, where the banana tree furnishes food, clothing, and shelter to the natives, capitalists found it impossible to hire them because their wants were only the needs which could be satisfied from nature for the taking. So, in order to force the natives into servitude, the capitalists destroyed the banana trees over great sections, and the natives, being reduced to want, were forced to gather other crops for the profit of the modern highwayman called commerce. It was awful to destroy the people's food in order to make them work for the profit of others, was it not? But, my dear reader, it is just the method adopted in the United States to enslave the people. The destruction of natural food was done to give the destroyers a monopoly or control of all food, and the people were then at their mercy. Here, in these alleged free United States, combinations of men monopolize all the food, and thus have complete power over the people. Great storehouses are bursting with food, yet hollow-eyed men, women, and children are denied the privilege of producing more food, as that would cut down the profits of the rich, who never earned the value of a biscuit in their lives. How ignorant those savages in the tropics are!!!—*Coming Nation*.

## They Love the Workingman?

This year is no exception in politics. As usual before election, the old parties are tearing their hair, and tumbling over each other in their endeavor to show how much they love and how they have protected the workingman. This is the time that the laborer is the "honest son of toil," the "intelligent workingman," the "sober, industrious producer," and everything commendable. Nothing is too good for him. And then, too, he has such good friends just now;—Upham, the "workingman's friend," Spooner, the "great friend of the American laborer," Peck, the "friend of the masses." Oh how these men love the workingman just before election! During the rest of the year their love assumes another form, and ten out of every twelve months are spent in denouncing every progressive move made by the toilers. They are anarchists, socialists, enemies of law, everything but decent men. Unions are denounced as unlawful; men that are unwilling to submit to oppression are shot down by the militia; free speech is denied. Spooner puts in time drafting injunction orders for judges; Upham uses despicable methods in the treatment of his employees, and Peck, the roster rooster, figures on deals to beat the state. But, presto, change! election is near at hand, the sinner is coming out in the garb of the saint and posing as a great friend of the people.

Workingmen have seen all this before and have been fooled by it, too, but the chances of being fooled again are not very promising to the old parties. The masses have been voting the old party tickets till they have voted themselves in debt; they have voted the old party tickets till they have voted themselves out of work; they have voted for the old parties till the tramp of a million men is heard crossing the country in search of employment; they have voted for the old parties till the currency has been contracted so that to pay their debts, double the former amount of labor is required; they have voted the old party ticket till panics, failures, and starvation have deluged the land; till mortgages have enormously increased; till ninety-one per cent of the people own only twenty-nine per cent of the wealth, and nine per cent own seventy-one per cent of the wealth. They have voted for the Republicans and Democrats till the public land has been squandered, and monopolies and trusts have been built up and are now sucking the life blood out of the nation.

Yes, they have truly been kind to the old parties and given them votes, year after year, but despite the alleged love of these parties for the masses, the condition of the laborer has grown worse, and yet campaign orators come around this year with the same worn-out tune about their undying love for the toiler.

Their song will be in vain this year. Workingmen have been reading and thinking, and as a result all over the land trades unions and workingmen in general are denouncing the corruption and misrule of Democrats and Republicans alike, and are flocking to the party of the people.—*Labor Advocate*.



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